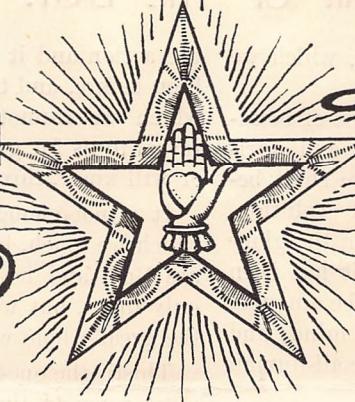


STAR OF THE EAST



A Journal issued monthly for liberal thought, the help of self and others by the practice of concentration of mind; in Unity with the Universal Soul.

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Liberation and Its Fruits.

The foundation upon which all great movements is to be built is freedom, and when we say this we mean both in a spiritual sense and otherwise, as all the great accomplishments are dependent upon liberty to work them out. No man will ever become what he was meant for until he is given the liberty to let his own soul dictate, and follow its dictation. As long as the race is bound under the domineering will of others there will be all kinds of strife, and the gifts will be handicapped in their manifestations.

Man is free-born, and he is more or less the builder of human destinies, and if he cannot be taught that he must take an individual part in life in such manners as his own soul make it known to him, he cannot work out the part he came here to take in its affairs.

Time has now come when this will be more and more known to the race, as things and their energy will co-work towards the great liberation of the race, which shall make it conscious of the truth that there is a great purpose in its coming to this plane.

What matters it what one man thinks of the other as long as both are sincerely seeking to know themselves and the work for which they have been placed here? Why should we spend our time in paying attention to the ignorance manifested by others in talking about us or otherwise? We are only tourists on this plane, and we should be eager to see and learn as much as we possibly can, as our programme in life shall take us elsewhere shortly. If people go sight-seeing, they have so much to take up their minds, for they try to find out as much as possible, and they do not sit down in a place and give their thoughts to what those shall say who did not go along; nor do they sit down and wait until others shall come and tell them what to see, or not to see, but they take in everything they can find out. This is a good illustration of mankind in general, and it shows that humanity is remaining in ignorance because they are held in the narrowness by the rules and interference of

others, and they have to forfeit so much knowledge that they will be held in this condition for ages.

The fault of us is that we listen too much to one the other, and we forget to listen to our own soul; and this is the reason why we learn so little. We become too dependent upon one the other until we lose sight of the great truth that "man is his own keeper," and that through his own works he shall be saved, and not through anyone else's. We can help one the other to understand how to do our own work for freedom, but there our help ends, as each individual must do the rest for him and herself. We must discover that we are entitled to the full freedom to do our work in this body, and do it in the direction and by the methods best suited to our own souls, and no one have the right to interfere. It is the inward liberation which all are striving for, and many, not understanding that we must become free in mind and soul first, are agitating freedom in the political, religious, and social life, instead of beginning within. All involution must be the cause of evolution, and law does not act contrary to its commands. Man must be free in himself before he can help anyone else to become liberated, as bondage will increase bondage in others, and there will never be peace upon this earth until the race has become fully liberated.

The liberator is by far the greater saviour to the world than the reformer, as if mankind become freed it will reform as a consequence.

To become liberated means to see God in all things, and recognise this Godhood in all, and that will free us from all the ignorant ideas which we hold with regard to life in its manifold.

The greatest of all reform works is to teach the race its wide scope of Divine power and action, and that all things in life are bound under the same law of action in variety; and when this becomes understood by us it will free us from the narrowness in which we have lived all the time we have been in this body; and when we become liberated we shall become strong, and we shall begin to love our fellow-man and see in him the God-Image, instead of seeing the image of the Devil in those we come in contact with. Liberation will foster generosity, and charity will become a sweet privilege to us, for we see God in us in the light which emanates from mankind and things. Help mankind to become free, help mankind to understand its blessings, and it shall not be misused, but it will hold the race in readiness to receive

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greater things, being the result of the truth, which we shall see clearer than ever seen before.

The fruits of liberation are opposite to those of bondage, and when humanity becomes individually and spiritually liberated the whole universal structure shall become such as it must become in the course of evolution, and as soon as mankind is taught this freedom the glory and happiness of the Millennium, such as it has been prophesied by the olden-time prophets, shall be amongst us. Work for the liberation of the human mind, and work without ceasing, for upon that hangs the all-human happiness.

The One-ness with the Infinite Lesson.

FOR READING AND HOME-DEVELOPMENT.

What we are desirous to help humanity to understand is that reading is a communion, and that the communion will be such as the matter is which we read. This is not all, but we shall become such as our minds are. We cannot realise this until we have awakened to the truth that when we commune with one thing we commune with all, as nothing is parted from the other, but all is one throughout.

There must be but one desire when we read books (we are speaking of sacred books) to come closer to the Divine, and become absorbed with it.

There is only one way, and that is through love, and love does not mean those with whom we blend only, but we must learn to love unconditionally; we must not think of return, but we must love all as though they were but one. If we can learn this lesson we shall begin to so blend with the infinite that there will not be a spot we shall not see (with our soul-eyes), and nothing shall be hidden. Verily, I say, that man must come to the stage in his life when he sees that all our outer senses recognise is but illusion, and it will teach us by-and-bye that we must live in the real, which is the soul within.

Would that I could speak so that this lesson would be learned at once by all to whom I am writing these lines; would that this lesson would be absorbed in the now, and we could advance to far higher studies; but man must go as the law of evolution teaches, and he must go step by step.

Was there anything higher and more important for us in this incarnation than to unfold one's soul, and it had been revealed to me, I should not for one moment delay to begin and practise that; but there is nothing outside of man that lasts, and there is nothing outside of it which can help the soul unfold its power except the truth; hence we see that there is nothing greater than to try and know ourselves and God.

I have said so often that intellect alone deadens the inner life, and it is proven in our everyday life, for those who have nothing but the intellectual can go so far and no further, and when in communion with the self they are not able to open up their minds to the flow of Divine life and its beauty, but they become more closed up than ever.

Let us try and see beyond the physical, and know that we deal with something more than the tangible, whatever we handle and come in contact with. It is this more that we must find out; it is that which the senses cannot account for; recognise God the energy back of

the action and it will take us deeper than we have ever been before, and the more we hold that Divine in things which we cannot see by our eyes the more it shall reveal to us far greater things than we have ever known, or will know, through the senses before.

It is not enough to think that God is in the things which we touch, but we must understand that the things are God, and no matter what name it has, God is not only in us, but we are of God, as we are made up from the great whole which manifests God.

This is the one-ness with the infinite, and all humanity must come to the knowledge of it before it can really understand its position on this plane. Everything struggles to rise to the highest expression of its Godhood, and because it struggles in weakness, and shows weakness, we must separate it from its original self, but hold it to its root, which is God. As soon as we can learn this lesson we shall be taught much deeper things, and we shall find the gifts from within to come forward and manifest that truth.

Hold in the mind but one thing when you read, and let all else go for the time being; hold the one-ness with God the Infinite.

A Soul's Wanderings.

"When I am about to give to those souls whom can recognise in me their own, it must be understood that I do not mean to convey that I belong permanently anywhere, but my wanderings are eternal.

"I have long ago learned that the more we become quickened (in the different bodies which we must take on different planes for the purpose of coming down to those whom are struggling in earth) the more we find that all work must be done by the choice of us in order to be well done.

"I have wandered from time to time, from age to age, and been in contact with wonderful things, and I can say that all of it is a blending and inter-blending with the Divine peace; and I can also say that earth shall become an illuminatel point in this beauty.

"When I visit the different souls whom are working for freedom in and through the physical body I find that they have become imprisoned there, and have to work out the problem of life for others as well as fulfilling the mission for which they took it.

"The symbolic tongue is about to be used upon the physical earth-plane, and there is being incarnated interpreters, and through those shall be given wonderful things for which the children of earth have not been ready before. When I visit the Illuminates I see that great preparation is being made for events in which only a few are ready to take part at the present time.

"Those who can leave matter behind for the time being and visit the temples of Love and Innocence have a faint idea of the wonderful times which will begin upon earth (the physical plane) before long, and this is the reason why there is hurry in many quarters, because saints who have taught in the past ages will reincarnate in the western part of the world, in order that souls who have been freed in their present forms might begin their higher mission in their next body.

"Souls from ages ago are now taking physical bodies for the purpose of restoring the peace and glory which has been manifested on many parts of earth, and well

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for those whom are becoming ready to receive their blessings. There is nothing but Divine purpose in the struggle, and there is nothing but beauty, peace, and Divine love wherever I go. Greetings.—ALBA."

(To be Continued.)

Lesson in Concentration.

We should know by this time that it is not so much to hold our minds on a point which makes concentration, but more to understand what that point contains. We should not think that concentration only has the power of drawing things to us, but it opens the mind to the knowledge of God within us. It opens the mind to the width and breadth of God's presence in all things. We may go in one direction and another, but we have all come to the one point—"God within"—and upon that point hangs our whole eternal life; and the sooner we recognise it the sooner we shall find light which we have not had before.

Concentration is the training of the senses, to be able to come in contact with greater things than we have been in the past.

We would do well for our unfoldment to begin to contemplate upon nature, what it is, and what is its destiny, and all the time hold in our mind that the power of the Divine presence is latent, and when we handle it we handle parts of ourselves and God.

Forget everything around us; live only in that which you handle for the time being, and let nothing come between you and the soul of it.

Give yourself time to live in nature a little while for each day, and when you do hold the thought on the soul and life it will flow into your soul like fresh water-streams. Oh, people who read this little paper, can you not feel the God-presence when you read it? Can you not feel the soul of many hover when you study? Is it possible that the senses of man have so become closed to the "message from home" that there is no response? Let the beauty in God's Universe open them so that they can respond to the whispers of the angels, or else there will never be any peace around you or within you. Lose not the time in this body for things which have to be left behind when we go, but take of it enough to open the mind wide for the preparation of the entry into another sphere.

This lesson should be practised in nature; let us sit down where we can have the most peace and think over where we love to be the most, and which is our highest ideal; and let us hold our thoughts on it until we have learned from within all about it. Forget, oh, forget all things around us, and also ourselves, for the time being, and only live in God.

To the Pilgrims.

Beloved.—

Each time we meet at the altar on the moon's day we feel that we are in unity with the "holiest of holy," and the more we can understand that to bow 'neath the shrine of Divine communion we are one with all the holiness of past and present expressions of God.

It is there we must learn to forgive and forget, as upon the love for our fellow-man we are dependent for the

full measure of blessings which will come to us from these communions. Oh, ye "Knights of the Lord," who are wandering in the deserts of human ignorance, let your light so shine that its reflections might shine upon the pathway of those whom are stumbling in trying to find the pathway of the soul.

Remember that when we bow to our Lord our heads are being anointed with the life from Himself, and our eyes are being opened that we might see that there are no favours, but that each one must earn his and her own salvation. When we have left the matter for the time being and have opened wide the soul and mind for the Divine inflow of illumination, we drink love's nectar out of the goblet of brotherly devotion, and the Gospel becomes the language of symbolic reality and the girdle is wound about us, uniting us for eternity. Ah, in the temple of wisdom, in its sanctuary of Divine love, we must before we can enter cleanse our mind and life from all that which stay in the way for greater blessings than we have been able to receive before.

Upon the moon's day the smiles of our "Divine Mother" (the love principle in all things) will become rays of light, extending to all the children of earth, and when they enter the holy threshold of soul-communion she opens her Divine arms and embraces all those who come in meekness asking for light, and lets them draw life from her breast that they may live to understand her will. For this is the Altar set in the Wilderness on earth, symbolic of the devotion of the heart to life and its Divine principles.

You who are "Knights" of the Altar, and come and go in the temple of Divine freedom and wisdom, think carefully over everything which takes place when you are together, so that the soul can be understood, and the communion closer than ever.

Question Box.

Q.—Dear Sister, will you tell me why people become colder in their love towards their own when they begin to study the Indian religion?—Esther.

A.—Beloved friend, there are all kinds of minds, and each has its own capacity to understand. I daresay that people who become cold towards their own, or anybody, does not accept the Eastern religion in the right, for all religion is based upon the love principle. Many people only accept the higher teaching from an intellectual point of view, and in such cases there can be no love developed, as the mind, which is crowded by the letter only, becomes deadened to the promptings of the soul, and unless the theory is allowed to become illuminated by the soul it will be only letter, and not religion. The Eastern religion teaches, above all things, to love our own first, but love all humanity as our own. He who does not obey this has never become quickened by what he knows.

Q.—How can one know that one advances?—T.

A.—We cannot know it unless we allow ourselves to surrender all things which hinder us from advancing, and live within as much as possible. If we desire to know God better through ourselves we will find ourselves drawn more and more towards higher things, and the worldly things become less and less valuable to us. One

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sure sign we will have, and that is if we have begun to forgive our brother unconditionally.

Q.—Does Vedanta teach that one should leave one's family to take up that study?—Walter.

A.—No, Brother. Vedanta teaches the direct opposite. It teaches that we should take care of our own first of all, and love them more the longer we live with them; and we should not neglect them neither in love nor otherwise for the sake of taking up studies of any kind, as that is, in the opinion of Vedanta, selfishness.

Q.—Need one move from place to place to develop spiritually?—Alice.

A.—Sooner or later one will have to change vibrations in order to absorb new, such as one who sits still in the same place all the time becomes dense mentally and spiritually. It is the law that we must come in contact with all things in order to become one with it, and that cannot be done if we always stay in the sameness.

Q.—Who are best fitted for heads to lead others?—M.

A.—Those who are most spiritual.

Something About Our Work Here.

The people have come out well to our lectures, and we feel that a good work has been done, for many minds have become broadened to see the Truth from a wider point of view.

We shall organise a Club for the broadening of the minds of the people in this city, as that is very much needed, as the people here (as well as elsewhere) have been held in certain things, and cannot see that the soul is Universal, and must be universally taught.

Our Clubs are absolutely unsectarian, and are founded upon the universal brotherhood principles. We have always advocated this, which is the beautiful Vedanta philosophy, and I am also anxious to introduce the Vedanta literature, which is the broadest and most illuminated in our time, such as Swami Vivekananda taught it. This literature liberates the soul and mind, and gives to the senses that which will help them to understand God as a Universal God, and not only a God for those who think that they are good and better than others.

We have had beautiful Sunday morning lessons, such as we used to have them in America and elsewhere, as it is in harmony with the Vedanta teachings to have an altar set where more power will be manifested than if one do not have it, as there has got to be some ritualistics in order to speak stronger to the outer mind than we could if we did not have it. We have had wonderful experiences here at our Sunday morning lectures, as people have told us "how they have felt the power of the soul closer than they ever felt it before."

We shall form these Clubs all over the world, as unity will give strength, and in the past experience has shown that people have not been ready for unity, as they have tried to sunder instead of building up.

We have begun a time when all creeds must be united to but one, and all seekers uniting their efforts for one common cause—the building up of the temple of true Brotherhood.

We realise that we have been sent here, and we could not have remained amongst our many friends in America

any longer, but had to go out to those who are longing and waiting for the liberation to come.

We shall go all over this, and other countries, in order to help the masses to understand that "God is calling them to come together and rise out of their dormancy."

In the next issue you will hear of our Club here. We are finishing up our classes now in order to be ready to leave here shortly for another place.

Letter to Our Readers.

Beloved Readers,—

In my last letter I tried to give a description of this place, its people, and affairs in general, and in this letter we will try to give you our impressions on the political subject.

As I mentioned in my last letter, the women have franchise here, and we happened to be in the place during the campaign previous to the election of Members for Parliament. I have formed some ideas as to the nature of the subject and the methods of working it into activity.

There was a quite elaborate parade before the election, but the absence of the men was very conspicuous, for the parade consisted of women and children. The Salvation Army furnished the music with the exception of a couple of bands, which looked very gentle in comparison with the latter, for they have large bands, and their men wear elaborate uniforms. Among the musicians of the place, one might compare them to the "400" of New York. Here was a desperate battle fought for Prohibition, and the results of the election show that its advocates came very near to carrying everything before them; and I am sure that at the next election there will be Prohibition absolutely. I heard two men talking on the subject. "What will that mean in this new country?" one man asked the other, and he answered, "*The slumber of Kansas.*" One cannot see a political campaign, carried on by women (largely) like it was here, without asking oneself, Do they understand what the fruits shall be for their children in time to come? When I saw the carriages filled with women and young girls being taken to the polls I could not help but see in their faces the lack of training in the subject they had taken such part in, and I am sure that it is as bad for a woman to vote for a thing she does not understand as a man, and it leads to as much evil as in the case of men.

We saw flocks of women standing around the polls amongst the men, and one could see in the faces of "the girls from the country" that they had no idea what they were doing. A woman should have as her right the same freedom in human affairs as men, but she should not vote until she has been educated in all particulars of life. We were told "that politics in this country are pure," but politics in the hands of the untrained mind will lead to the same corruption everywhere, no matter if it is men or women who handle it. I have no more space for this time; more in the next issue.—Lovingly yours, SISTER AVABAMIA, *Lecturer and Teacher of the Vedanta Philosophy.*

Do not forget to re-subscribe on the *Star*. Write to J. S. WARNER, P.T. Library, 5, Moore Street, Sydney, Australia.